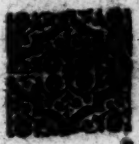
1641
tD895
M

MOTIONS
TO THIS PRESENT *PARLIAMENT*,

FOR REFORMING THE CHURCH OF ENGLAND.

Most taken out of *Irenæus Philadelphus*.



Printed in the Yeare 1641.

2455

MOTIONS

TO THIS PRESENT

PARLIAMENT,

FOR REFORMING THE

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

NOV 17 1944

Printed in the Years 1641.

MOTIONS FOR REFORMING the Church of *England*, in this present Parliament.

I. THat since the last Reformation in King *Edwards* dayes, was rather of the Doctrine, then of the Discipline, and of the Rites that were palpably grosse, which yet were retained, with a purpose they should be removed afterwards, and for to unloose by degrees, the fast holds to the Romish Church: now since every Protestant is well informed of the change made in Religion, that what soever in Religion is Popish, or tending to the disturbing of the peace of the Church, and maintaining of Heretical doctrines, be redressed.

II. That in that great worke of Reformation, which is of moment and consequence, far beyond the feeling of civill affaires, there be appointed by both the Houses, a Committee of convocation

and meeting of 40. or 50. English Divines, men that were not of the late Convocation, and such as be unpartiall, learned, and uncorrupt in their lives and Doctrine, such as Dr. *Usher* Arch. B. of *Armagh*, Dr. *Prideaux*, Dr. *Twisse*, and the like, with 10. *Scots* Divines, to which be called 8. *Forrain* Divines of the most Learned and famous, such as *Rivetus*, *Salmurese*, *Molin*, and the like, who may treat and agree upon a setled platforme of Church-government, suitable to the Monarchy of great *Britain* wch ought to be ratified, & enacted by Parliament.

III. That the Churches Discipline being established, a Nationall *Synod* be convocated, that may frame a Confession of faith, and reforme, if need be, the *English Liturgie*, that without exceptions it be received all over the *Kings Dominions*, to which *Synod* may be called a competent number of *Forraine* Divines. However, since so many have been so earnest of late, to be in charity with the Roman Church, that they have beene uncharitable to the Reformed Churches: Let Canons be made in the *Synode*, and an Act of Parliament for union with other Protestant Churches in matter of Doctrine: And all the fire-brands of these late innovations in the Church, that have made us a laughing stocke to the neighbour Churches, be sharply censured, if not cut off as banes of the Church, especially the first raisers of Altars, such as *Heylin*, *Pocklington*, and the like.

IIII. That the pleasure of our late Soveraigne *King James* of blessed Memory, bee executed, who sent his Divines to the *Synode* of *Dort*, that

the

the Church of *England* afterwards should bee bound by the decisions made there, and that Canons be made conformable to the determination of our Divines in that *Synod*.

V. That if Bishops be retained, as it is to bee fear'd, there be no more such distance between a Bishop and an ordinary Minister; and that Bishops be no more called Lords, and that they be enjoyned to preach diligently, as is the duty of their place and office.

VI. That if any of them sit in Parliament, it be upon Wool-Sacks, and have no more priviledges by their office and places then the Judges, the Lord Keeper and Treasurer. And that a certaine number of Deputies from the Nationall *Synod*, whether Bishops or other, be assisting both in the higher House and lower House, for delivering their advices upon any clauses of Acts, that may entrench upon the Churches priviledges, or are contrary to Doctrine or good manners.

VII. That the principall defect of our Discipline, and the spring of all errours in Doctrine and practice, which is the want of *Synods*, be mended, and hereafter all Visitations of Bishops be *Synods*, as by right they ought to be, and according to the ancient Constitution, as it appeareth by the *Synodalls* wch Ministers pay in every Visitation, and that at *Synods* all Parish Ministers be sitting and covered, and have their voyce in the discussing of the affaires of the Diocesse, and making orders which may not afterwards be altered by the Bishop, but onely by the Nationall or Metropolitical *Synod*,

which

which for the publike Union, is to be kept once every two yeares, neither was ever the Church of late without *Synods*, but in *England*.

VIII. That the Bishop be censurable by the *Synod*, whether it be Provinciall or Nationall.

IX. That another course be taken for maintaining Ministers and Bishops, then that of Tythes, which still cause suits betweene the Minister and the Parishioners, the Patron and incumbent, keep the Minister from his Church, while he followes suits in *London*, and bring the holy Ministry in to obloquy and contempt. But an honourable competent proportion be appointed for the maintenance of each Parishes Ministers by the Parishioners, and raised by the Parliament or Synod, and that the distinction of Deane, Arch-deacon, Parson, Curat, Vicar, and Reader be taken away, but let them be coequalls, and more or lesse in number in one Parish, according to the greatnesse or wealth of the Parish.

X. That as Bishops in height of jurisdiction and place, by act are to be shorned, so an act bee made that from henceforth all ordinary Ministers, which are too much shined, shall have more respect and honour then heretofore was given unto them, and that the Ministers sonnes be preferred to the fellowships of Colledges.

XI. That the power of the Ecclesiasticall *Keyes*, such as belongs to Bishops and Ministers, be restored unto them, according to the ancient constitutions of the Primitive Churches, and that there be no censure past upon the Clergy or people from Synod,

Synod, Bishop or Presbytery, but saith as his Spiritual and that the Spirituall penalties or Excommunication, and the Oath *Ex officio* abolished.

XII. That the Clergie of the Diocesse shall choose their owne Bishops, or present to the Kings Majesty two, who may choose of them whom he pleaseth; and that every Parish be Patron of its Parish, and have the presentation of as many Ministers, as the Flocke requireth, to the Synod or Bishop.

XIII. That instead of Chancellors, Officers, Apparitors, Registers, and such like Ungodly pers, there be some Lay-elders, who may sit in Provinciall Synods, and have their voyce in matters of Discipline and Church-government, and that in Nationall Synods, there be some Lay-men likewise appointed by the Parliament.

XIV. That a better course be taken for providing for the poore, and that both Ministers and Chiefe of the Parish shall over-see, how Church Wardens doe dispose of the Church-Treasury, and that they be not permitted under crime of Sacriledge to spend it upon themselves, and that every month they give an account of whatsoever is received and laid out.

XV. That the griping of Church-duties and buriall-costs, exacted of late more rigorously of the poore then the rich, be restrained, and that the Minister be content with his yearely Salary, performing

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY
New York

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY
New York